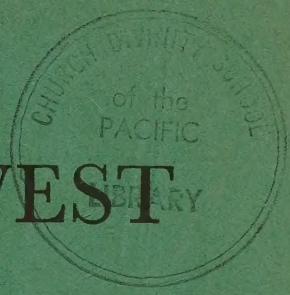


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THE EAST AND WEST REVIEW

AN ANGLICAN OVERSEAS QUARTERLY

MINNEAPOLIS SPEAKS

EVANSTON

John McLeod Campbell

NEW CHALLENGES TO THE CHRISTIAN
MISSION IN ASIA

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WORSHIP IN THE ANGLICAN COMMUNION

R. F. Hettlinger

INTERNATIONAL VACATION COURSES FOR THE CLERGY
AT ST. AUGUSTINE'S, CANTERBURY

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Vol. XXI No. 1

JANUARY, 1955



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MINNEAPOLIS SPEAKS

THE FINAL EDITORIAL REPORT

I. OUR VOCATION

GOD calls our whole Anglican Communion to worship Him and to obey His will, to receive the gifts which He offers to us in Christ, and to proclaim and practise the Christian faith in the power of his Holy Spirit. Our answer to the call means a personal and corporate knowledge of Jesus Christ and active discipleship in every sphere of daily living.

The Anglican Communion is a fellowship of Churches at one and the same time Catholic in seeking to do justice to the wholeness of Christian truth, in emphasizing continuity through the Episcopate and in retaining the historic creeds and sacraments of undivided Christendom; and Evangelical in its commission to proclaim the Gospel and in its emphasis on personal faith in Jesus Christ as Saviour. In loyalty to the New Testament it is free in its quest for truth, in the faith that Christ is the Lord of all Truth.

Truly to be an Anglican is to combine within oneself both Catholic and Protestant traditions in a dynamic relationship. The tension between these different traditions becomes creative when it is held in charity. Indeed a like expression of these different emphases should characterize the life of every diocese. If Anglicanism did not preserve variety in unity, it would make a poorer contribution to the Church Universal. It is our costly responsibility to hold together these loyalties in mutual forbearance, trust and co-operation in the Church's work and mission.

Fundamental to the nature of the Church is its evangelistic witness both in non-Christian and in nominally Christian lands. Through constant adherence to this primitive and permanent mission our Communion will obey its Lord and strengthen its fellowship. We therefore call all members of the Church to new dedication, that our witness may become increasingly effective and widespread.

Secondly, we identify ourselves with the Appeal to all Christian People made by the Bishops at Lambeth in 1920, and we affirm the four principles of unity contained in the Lambeth Quadrilateral, namely: (1) The Holy Scriptures, as the record of God's revelation of Himself to man; and as being the rule and ultimate standard of faith; (2) The Creed commonly called Nicene, as the sufficient statement of the Christian faith, and either it or the Apostles' Creed as the Baptismal confession of belief; (3) The divinely instituted sacraments of Baptism and the Holy Communion, as expressing for all the corporate life of the whole fellowship in and with Christ; (4) A ministry acknowledged by every part of the Church as possessing not only the inward call of the Spirit, but also the commission of Christ and the authority of the whole body.

Further, we rejoice in the fact that the several member Churches of the Anglican Communion are all constituent members of the World Council of Churches, and we wholeheartedly support our representatives

in their contribution to its councils and to its various activities in Christian co-operation.

We appeal to all the Churches of the Anglican Communion to strengthen their support of the Ecumenical Movement and to promote common action and the furthering of unity among Christians of different Communion in their own local areas.

We request the President of this Congress to assure the Presidents of the World Council of Churches of our deep interest in the Second Assembly of the World Council of Churches to be held at Evanston, and of our prayers for God's blessing upon that Assembly.

We suggest that an early evaluation be made by an officially appointed body in each member Church of the Anglican Communion of the situation as it is developing in the Church of South India so that the Anglican Communion as a whole may have an informed understanding of this courageous venture in reunion. Both to those who have entered the Church of South India from our own Communion and to those who have joined with them from other Communion we would affirm our continual fellowship in prayer and in the service of Jesus Christ. We look forward to the day when full communion with them may be realized; and we hope and pray that in all Christendom Christ may lead us through obedience to His Spirit to fulfil His prayer for the unity of all His people.

Thirdly, we recommend that the Churches of the Anglican Communion take every opportunity for the building and strengthening of world-wide fellowship within our Communion. We especially affirm our fellowship with those Churches of our Communion which have been unable to be represented at this Congress.

We draw special attention to the value of the Cycle of Intercession; to St. Augustine's, Canterbury, the Central College of the Anglican Communion; to the spread of information through the "East and West Review", "Pan-Anglican" and other means; and to the periodic issue of a United Statement on the Anglican Communion.

We welcome the formation in accordance with the resolution of the Lambeth Conference of 1948 of the Council on Missionary Strategy and trust that the meetings of the Council may lead to a truly sacrificial support for the missionary task of the Church in every land.

II. OUR WORSHIP

Anglican worship is Scriptural in theology, intelligible in language and conduct, and corporate in expression. It must be the ordered worship of the Church. In our worship we accept by faith God's gift of Himself to us and in praise, penitence and prayer we offer ourselves for His service, seeking to become instruments which He may use for the extension of His Kingdom.

The Book of Common Prayer is a principal bond of unity between and within the Anglican Churches, and is of high importance in interpreting our worship and doctrine to other Communion. While varieties in forms of worship are legitimate in our Communion, the degree of variation should not be such as to disrupt our unity. Where more than one language is in use in any diocese, public worship should

normally follow a common form and so unite the people of various languages and races. Loyal obedience to the authority of the respective Provinces or Churches in the Uses which they permit is essential to the well-being of the Church. Unauthorized deviations from these Uses by individuals or groups are harmful to the life of the Church and make more difficult the sharing of the people in common worship. This should be stressed in the training of candidates for the ministry. At the same time a measure of authorized variety is in keeping with the traditions of the Church, and also provides opportunity for controlled experiment leading to revision in forms of worship. Moreover we should encourage under due control informal devotional services and meetings for prayer which give opportunity for a freer expression of the Spiritual life of the people and supplement the prescribed services of the Church.

We ask that when branches of our Communion revise their forms of worship they inform other branches and consult with them, so that we may both learn from one another and also remain in common accord on the essentials of our Anglican Liturgical heritage. We recommend the preparation of a volume setting out and explaining the Uses of our various Churches.

We welcome the Liturgical Revival which is finding expression both in the Parish or Family Communion and in the rediscovery of the corporate nature of all public worship. Where the Parish Communion is made the principal act of common worship, the teaching and prophetic function of the Church through the Ministry of the Word should be properly safeguarded. When the Parish Communion is held without the Office of Morning Prayer, we commend the suggestion in "A Liturgy for India" that Psalms and readings from the Old Testament be included in the Communion service. At the same time we emphasize the devotional and evangelistic value of Morning and Evening Prayer and urge that they continue to hold their place in the corporate worship of the Church. We also draw attention to the nature of these services as Daily Offices and urge that the laity be made increasingly aware of their value for daily worship. If the corporate nature of public worship is to be fully realized services must be audible; and full opportunity should be given to the congregation to take its part.

In the celebration of the Holy Communion we recognize and value the new emphasis on the humble offering of the Elements and Alms as exemplified in certain existing and proposed Anglican uses. At other services where there is an offering of alms, its proper dignity should be observed as a part of the act of worship.

In our worship we must not neglect the evangelistic and educational task of the Church, both towards its own members and towards those to whom our worship is strange. There is a continual need for sermons and instructions to teach the congregation the nature and meaning of Christian worship. Children should learn their first worship within the home and should be brought at an early age into the common worship of the Church.

In the evangelistic work of the Church we should use the many opportunities which the Prayer Book itself affords in all its Offices.

At the same time we welcome the use of simple evangelistic services adapted to the special needs of any local situation and the particular background of industrial and other groups in the community. We commend to the attention of the Churches the opportunities afforded by radio and television, as means of education and evangelism and urge that full use be made of them.

The Book of Common Prayer embodies the Church's responsibility for moral and social welfare and is concerned with birth, marriage, death, sickness and health, education, good government and social justice. Because these concern the daily life of the people, any revision of the Occasional Offices and Special Prayers and Thanksgivings should be in language understandable by the people.

We need to emphasize the Prayer Book teachings on the nature and necessity of Holy Baptism and the related responsibilities of parents and Godparents. The study on Christian initiation encouraged by the Lambeth Conference of 1948 requires to be carried further in its practical bearings upon situations in missionary areas and in areas nominally Christian. There should be exchange of the results of such study between the various parts of our Communion.

III. OUR MESSAGE

Salvation. God in Christ has overcome every power of evil. This victory is made effective for all men in Christ, who invites us to share in the hope and assurance which it brings. The Church therefore is called through all its members to proclaim this message to the world, the message of salvation. This gift of salvation is both deliverance from sin and from every force of evil, and also wholeness of body, mind and spirit for the individual and society both in time and in eternity. For each individual wholeness of personality is realized through fellowship with God and man in the family life of the people of God. It is the missionary calling of the Church to lead all men, both within the Church and outside it, to fellowship with God in Christ; clergy and laity alike must share in this task.

There is an urgent need for more expository preaching of the Bible. Together with this there should be devotional study of the Bible by individuals and in the home, and teaching through group discussion and study. Through such means the Word of God becomes real to men and women in relation to the contemporary situation.

Christ calls us to a rekindled zeal for souls. This will find expression in our faithful waiting upon God in prayer, in the whole pastoral ministry of the clergy to those within and those without the Christian fellowship, and in a renewed sense of responsibility for witness in each community. In particular, preparation for Baptism and Confirmation offers opportunity to make clear that all are commissioned to witness for Christ through their daily life. The zeal for the spread of the Gospel should be informed and refreshed by group gatherings of clergy and laity in each congregation. We recommend such means as Parish groups, Parish week-ends, intensive training courses, retreats and parochial missions, as giving opportunities for instruction, discussion and commitment. Clergy and laity alike must recognize the share of

the laity in the Church's missionary task ; and the clergy must encourage and lead the laity in the proclamation to all peoples of the Gospel of Salvation in Christ.

The Family. There is no area of life which is outside the sovereignty of God, but the family provides the first and always the central area for the development of the full Christian life. We must uphold with resolution the Christian standard of life-long monogamous marriage and the mutual responsibilities of parents and children. Such marriage will find its fulfilment and its joy in the common dedication to the service of Christ and in the life of prayer through which such dedication is realized. Christian people must face the responsibilities of procreation in deliberate and thoughtful decision before God, bearing in mind both our duty not to limit the Christian family for any selfish reasons and also the world-wide social issues of food supplies and population. Further, we call on Church members never to submit to any marriage bond on conditions which would deny the loyalties and responsibilities of a Christian home, or their position as loyal members of the Anglican Communion.

We rejoice in the large number of successful marriages, so many of which are founded in Christian commitment. Nevertheless the number of homes broken through divorce emphasizes the serious responsibility of the Church for pastoral counselling in preparation for marriage and parenthood ; and the clergy should receive adequate training to this end. Where homes have in fact been broken, the Church must recognize and maintain its pastoral work in the ministry of forgiveness. When children for one reason or another have lost the security of the home, every effort must be made to provide them with the love and understanding which they need. In strengthening the life of the home and in aiding those who are faced with difficulties of any kind, there are tasks in which clergy, trained lay workers and all who are happily married can and should share.

The Church is both a family and a community of families. Therefore in the organization of the Parish, while we should minister to groups of special age or sex, we should avoid activities which might disrupt family unity, and should give full opportunity for families to join together in the life and worship of the Church. Similarly, members of the Church should use their influence to see that the State respects and encourages the life of the family, and does nothing to over-ride the proper responsibilities of parents and children in the home.

In order to uphold the solidarity of the Christian family, the Church needs to maintain its traditional insistence on Christian education in schools and colleges. Where, in the general secularization of education, the Church still has educational institutions these should be carefully preserved ; at the same time the Church must seek more effective means for Christian teaching within the educational institutions of the State.

Since one function of Christian education is to ensure that there shall not be wanting a supply of fit persons to serve God faithfully in Church and State, and since in every area of the Anglican Communion such persons are needed in ever greater numbers, it is the duty of clergy and laity, parents and teachers, to ensure that young people are confronted with the challenge of Christ as the Lord of all life and taught to

regard their life work in terms of divine vocation, whether that vocation leads to secular occupation or to the Sacred Ministry of the Church.

The sanctity, the health and the well-being of the family is seriously threatened by inadequate housing conditions, which both cause strain in family relations and militate against the proper increase of the family. We therefore call on Christian people everywhere to rouse the social conscience in bringing influence to bear on public and private enterprise to supply adequate housing in every area where it is needed.

Race Relations. Recognizing our common membership in the family of God, we express our shame and grief over the tensions in race relations caused by discrimination, economic differences and the real poverty of so many of our brothers. We reaffirm the statement of Race Relations of the Lambeth Conference of 1948 and are penitent for our failure to put it into full effect. We urge members of the Church to continue to witness strongly and wisely against all forms of discrimination, to work in each land for justice in racial relations, and to teach the full implications of our faith with regard to race. Those living in multi-racial areas must put Christian principles into practice by improving social relations between people of different colour. In the work of the Church we should welcome people of any race at any service conducted by a priest or layman of any ethnic origin, and bring them into the full fellowship of the congregation and its organizations.

The Citizen. In the providence of God the State is necessary to defend the community from chaos, and the Church must bear witness to this fact. There is laid upon Christian people the duty to accept their political responsibility by taking full part in the life of the State. This responsibility may be manifested in a number of ways : by participation in government, local and national ; by exercising Christian vocations in the State and voluntary welfare services ; by creating a Christian public opinion ; by teaching the social implications of Christian doctrine ; by supporting in prayer and fellowship and action those whose security or livelihood is threatened by their loyal stand for Christian principles.

Nevertheless, when the State denies or rejects the sovereignty of God, its power becomes a menace to God's order and it then becomes the duty of the Church to affirm the rule of God. We deny that the individual exists for the State, but assert that one of the principal ends of the State is the development of personality, which requires man's freedom under God. Therefore in the contemporary world we make two affirmations :

(a) We believe that God has created the power of the atom for the furtherance of His purposes. Therefore it is the duty of the Christian citizen to do his utmost in prayer and influence, to the end that the nations of the world use nuclear energy only for God's peaceful and creative purposes.

(b) We affirm the statement of the Lambeth Conference, 1948, that while a State must take the precautions it regards as necessary to protect good order and peace from all subversive movements, it is the special duty of the Church to oppose the challenge of the Marxian theory of Communism by sound teaching and the example

of a better way, and that the Church at all times and in all places should be a fearless witness against political, social and economic injustice.

IV. OUR WORK

The calling of the Church is both to lead men and women to Christ in the fellowship of the Church and to create throughout the world social conditions more fully in accord with the Will of God as revealed in Jesus Christ.

Partnership. Partnership in these tasks begins in the parish. The worshipping community must express its worship in more effective witness for Christ in its immediate environment.

In the wider work of the Church the conception of "older" and "younger" churches is giving way to a conception of churches in partnership, learning from one another and helping one another in a common missionary task. Any advantage of resources on either side in spiritual experience, manpower, or material means must be used for mutual aid.

Growth is essential to the very life of the Church. The whole Church is called to be a Missionary Church, and to give men and money for the fulfilment of that evangelistic task.

With the speed and ease of modern transportation there is constant travel from land to land for work and recreation. This gives opportunity for Christian witness and for strengthening the Christian community across the boundaries of race and nation. Wherever possible Anglicans should be given letters of introduction to the Church in the land to which they go.

The fact that the missionary task is world-wide makes the closest co-operation in the use of our resources imperative. The Church should explore possibilities of greater co-operation within our Communion in the provision of Christian literature and stronger support of the Bible Societies, through St. Augustine's College, Canterbury, and in such special ministries as the care of seamen.

Witness. The Church is Holy, as well as Catholic and Apostolic. Therefore dedication and sanctification of personal and public life is the means by which we extend the redemptive power of Christ in the world. We are called to a life of absolute commitment and sacrifice.

A Church which lives for itself denies its Lord. Our witness must reach out from the parish through the homes into the surrounding community by the attitudes and behaviour of Christians to their fellow men in every walk of life. Such witness must be made through the spoken word in ways that are convinced and well informed, but our deeds speak as loudly as our words. Therefore the witness must be made through the qualities of character and conduct which we take into our daily work.

We must learn the language of our contemporary world so that we may make the eternal truth of the Gospel intelligible to the men of our time.

Christians must show forth the love of Christ in their concern for those less privileged than themselves in the Christian and the non-Christian world. They will both work themselves and call all men to

work with them for the poor, the afflicted, the refugees and all who are in distress in any part of the world.

Vocation. Our service of Christ and our witness to Him will be fulfilled in a variety of vocations :

(a) Through all the dioceses of our Communion more men are needed for the ministry of the Church. The claim of the Sacred Ministry should be presented by every means to both older and younger people. It is urgent that in every land there should be a strong and well-trained indigenous ministry. The churches with an older and stronger tradition of Theological Education should devote utmost help to the training of the ministry of the younger churches with whom they are in partnership.

Candidates for the ministry need a living personal conviction, a thorough grounding in the Christian tradition and far more realistic understanding of what is involved in making the Christian message intelligible and relevant.

(b) Men and women are needed for various forms of Christian service, both full-time and part-time, in the work of the Church itself. Such vocations include that to the Religious Life, the work of readers and catechists, and of doctors, nurses, social workers and teachers in the institutions of the Church. In order that the clergy may be freer for their life of prayer, teaching and pastoral care, the laity should be granted and should take increased responsibility for the finance and administration, but they must also share with the clergy in the work of witness. We recognize the calling to a life of prayer and intercession by many who cannot share in the more active work of the Church.

(c) Work for the Church is not necessarily the same thing as "Church Work". Christians are called to serve Christ by good work well done in the jobs in which they earn their living.

(d) There is a need for Christian scholars, both in the fields of advanced learning and research, and in the staffing of schools, particularly in lands where education is backward. In Christian study, while we affirm the essentials of the faith, we should avoid giving the impression that the Church has easy answers for every question and should explore with humility the truths which God may yet have to reveal.

(e) In Christ there is neither male nor female, as there is neither bond nor free. Women who are wives and mothers are fulfilling a God-given vocation of vital importance. All should have an equal place with men in the Christian fellowship and in the lay work and witness of the Church.

Finally, we remember that while the individual is called to his own personal loyalty to Christ, he acts in free partnership with his fellow members of the Church. In a world where mass pressures threaten the sense of personal responsibility and where individuals are all too often lonely and isolated amid the crowd, the Church should provide that community where men and women may both discover their freedom in the service of Christ and use it in love and fellowship.

EVANSTON

By JOHN McLEOD CAMPBELL*

EVANSTON, to borrow a Churchillian phrase, was both "Monument and Milestone". A monument looks backward and a milestone forward: the two functions are not normally performed by a single medium of information, but Evanston filled the dual role, and to omit either aspect would distort the other.

One characteristic of a monument which a milestone lacks is an inscription. What inscription will posterity decipher on the Evanston Stone? Only one man could write it with authority. As he sat high and lifted up in the centre of the presidential bench, majestic and unmoved (even he doffed his coat as a concession to the heat) Dr. Mott must have looked with emotion on the multitude of shirt-sleeves recalling the Edinburgh Conference of 1910 over which he presided, and the forty-four years between in which had pioneered the Ecumenical Movement. Only two others present could claim first-hand memories of 1910, and one of them, Dr. John Baillie, was among the newly-elected Presidents. But far more had vivid memories of Amsterdam 1948, and knew the history of the intervening six years inside out. For them (though not for first arrivals at an ecumenical gathering) Evanston could not excite the thrill and glamour of the wedding bells of Amsterdam. After the wedding the honeymoon and after the honeymoon the bride and bridegroom settle down to discover each other's unnoticed limitations and unrealized virtues, fusing their natures at deeper levels as the years go by. Something analogous to this matrimonial discipline and deepening had been happening to the World Council of Churches. The element of discipline for many loomed larger than they had ever anticipated. Icebergs melt slowly. The cost of fusing natures nursed in such infinitely diverse traditions had been minimized. Human nature is human nature and ocean voyages to ecumenical gatherings do not automatically exorcise the devil or confer saintliness. Any honest inscription would have to say just enough about this to convince posterity, for whom it may be hoped twentieth-century difficulties will have long lost their sting, that the business of growing together meant costly discipline and hard-won victories. But that would be a minor theme of the inscription: its dominant note would be thankfulness that the experience of becoming fused together had reached deeper levels year by year, not by evasion of difficult issues or tampering with truth but by the Grace of God.

The Evanston monument will have to record some bare facts: the date of the World Council's Second Assembly? August 1954;—its composition? 1,200 delegates and accredited visitors, 150 consultants, 100 youth consultants, 30 fraternal delegates, from 163 Constituent Churches, making a total of 1,480 not counting officers and staff, which included 34 translators, 73 stewards and a host of pressmen, broadcasters and photographers;—its situation? in the Halls and Hostels of a hos-

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pitable and beautiful University on the wooded shores of Lake Michigan ; —its worship ? the Methodist Church became for all a Holy of Holies ; its temperature ? more often in the 90's than 80's ; —its recreations ? nil, except for an occasional swim, one musical evening, a visit to Chicago's Art Gallery, and pleasant interludes of gracious hospitality. All these will seem to posterity an elaborate and expensive paraphernalia for a mere talking-shop however august.

But was Evanston "a mere talking-shop" ? It would indeed be an appalling thought if this cosmopolitan crowd, disseminating across the world a million and a quarter words by telegraph and using up eight tons of mimeograph paper, was composed of self-elected fanatics, met together for the pleasure of hearing their own voices on anything and everything, without any preliminary "home-study". Such a concourse might have provided more sensational copy and more dramatic scenes but it would have been precisely what Evanston was not. Those who talked at Evanston whether on or off the record (and it is a cliché, more true than most clichés, that it is the intimacy of private conversation which is the most fruitful product of such meetings) so far from being self-chosen were the accredited representatives of their Churches, appointed not to voice as deputies an official policy but because they could be trusted to talk as their Church would like its representatives to talk, to listen discreetly, and on their return to report wisely what they had seen and heard. Midway between the plenary sessions and the chatter of interminable queues and innumerable meals were searching sectional discussions on selected themes. So far from anything being left to individual impulses of the moment the ground to be covered had been very carefully mapped. Everyone knew what subjects he would be expected to discuss, and the time-table was so apportioned that no subject could elbow out or be elbowed out by another. How many delegates could lay hand on heart and swear that he or she had absorbed every word of preparatory material circulated may be a matter of speculation, but nobody was given any excuse for taking any subject unseen. Many came fortified by months, not only of private study, but of corporate study in groups. The "home-study" material itself was the product not of individual experts' brains, but of the corporate thinking, and give-and-take discussion between leading authorities from many countries.

It is, however, possible to read everything that has been written about the Church of Christ throughout the world,—about the grievous wolves that enter in not sparing the flock, and the "men of your own selves" who arise speaking perverse things and drawing away disciples after them—yet to lack that intense realization of the expansion and non-expansion, the unity and the disunity of the Christian family which face-to-face meeting illumines. Family life cannot be carried on solely by correspondence. If the family is scattered there must be meetings, and the larger and more scattered a family may be, those meetings while they become more expensive become also more imperative. These must be the "Ecumenical Encounter", though it is a mystery why so combative a word as "encounter" should have established itself in the jargon of a movement where its normal implication of the meeting of adversaries is entirely inappropriate. "I have the greatest respect for German

theologians", an English Professor was heard to say, "but I draw the line at their telling me what English words mean, or in their opinion ought to mean". Linguistic vigilance is very necessary in international "encounters".

Milestones carry names and numbers, not inscriptions—the names of destinations and their distance. The Evanston milestone is not quite true to type in so far as the figures, like the inscription on the monument, relate backwards and date from Amsterdam. But milestones imply motion, and even if the destination is not very clearly defined, they are a reassurance to the traveller that he is on the right road, and must plod straight on whatever the distance.

Part of the difficulty is that Evanston contemplates two destinations, a nearer and a farther, an earthly and a heavenly goal; and that of neither is it possible to predict its distance, or any date of arrival. Moreover the discussions resulting from the choice of "Christ the Hope of the World" as the main theme of the Second Assembly, had from the first disclosed a divergence of emphasis between those whose gaze was fixed on the ultimate goal—the final Consummation of all things in Christ, and those who found an absolute incentive in more immediate Christian objectives and obediences.

There were those whose anxiety was that the Church should enter anew into authentic eschatological hopes, lest Christianity might come to be valued for its relevance to the world's practical problems, as though God could be reduced to the role of a powerful ally. There were those whose main imperative was the Kingdom of God on earth; for these, over-emphasis on the Last Things seemed to cut the nerve of Christian activity, consigning the present world to false hopes and despairs and leaving the hopeless still hopeless. There is a very nice problem in literary criticism awaiting any future researcher who will compare the three successive versions of the statement on the Main Theme prepared by the Advance Commission of learned theologians. It will be surprising if he does not greet their work as an illustration of the value of ecumenical thinking, tracing a measure of approximation and balance based not on evasion or accommodation of truth, but on subordination to the guidance of the Spirit and perfect confidence in one another that each sought nothing less than that guidance. He will also be interested to note that the Assembly when it met was not so overawed by the weight of its Theological Commission that it did not express its independent judgement on some points of omission or commission in their Report.

It is on this theological ground that the World Council is most exposed to the "talking-shop" criticism. But the oculist who is prescribing for the long-sighted or the short-sighted in the hope of enabling his patient to see both far and near in focus, must be expected to indulge in a lengthy analysis and examination of the case, and to use highly technical terms in his report on it. Where the corrected spiritual vision of a whole generation may be at stake, analogous allowance must be made. It may also be claimed that the dual emphasis on the two-fold

character of normal Christian vision as God meant it to be, focused on the eternal and on the temporal, had a salutary bearing on the discussions and reports of all the six subsidiary themes.

It is the first of these subsidiaries which is most vulnerable to the "talking-shop" charge: its sub-title, "Our Oneness in Christ and our Disunity in Christ" has a paradoxical flavour unpalatable to the "practical" man. It is questioned whether the sixth milestone from Amsterdam does not record the passage of time rather than the rate of advance, and lacks any definite intimation of the direction and destination of the next advance. It is true that a great deal of time has been spent since Amsterdam on discovering what the World Council is not, and what Unity is not. "It is a sign of confused thinking" said its General Secretary, "to speak of the World Council itself as the World Church. It is completely erroneous to suggest that the World Council is or has any ambition to become a Super-Church. . . . There is not a single Church in its membership which desires this; there is not one which would tolerate this." Corporate thinking on what Unity is not has resulted in the erection of some "No Thoroughfare" notices. But these negative results are not the whole picture. The paradox of the sub-title is a matter not of phraseology but of facts—and both facts have taken deep root in the consciousness and conscience of the World Council—the fact of Oneness in Christ, the blatant fact of our disunity as Churches.

Three tokens of advance may be noted in "Faith and Order's" report to Evanston. First, a refreshingly realistic recognition of the cost of a coalescence of Christian communities in one Communion and Fellowship. Secondly, a treatment of Repentance that discriminates between a penitence which is hypocrisy, and a penitence in sincerity and truth for errors revealed by the Spirit, between a promiscuous demand for penitence directed comfortably at forefathers and "the other fellow", and the penitence corresponding to our personal sinfulness in perpetuating alienation between Christians. Thirdly, there is a new definiteness about the direction in which we travel together. "As the Holy Spirit may guide us, we intend to unite." The Churches, whose obligation it is (not the World Council's) to formulate plans for union, are urged to multiply occasions for "honest encounters" between divided Christians.

"Rejoicing in the grace which has been bestowed upon us in His various gifts even in our sin and separateness, we here set our hope on our one Lord Jesus Christ, who comes to take control over our divided and broken estate and to heal it by His grace and power. At Amsterdam we said that we intend to stay together. He has kept us together. He has shown Himself again as our Hope. Emboldened by this Hope, we dedicate ourselves to God anew, that He may enable us to *grow together*." *Evanston Speaks*: p. 27.

On its second topic, "The Mission of the Church to those outside her Life", Evanston registered a definite advance on Amsterdam. It cannot be said, as it was said in 1948, that the Assembly was over-dominated by Anglo-Saxon and Teutonic voices, to the detriment of the

"Younger" Churches : that epithet was taboo. "The Christian world mission can no longer be properly conceived in terms of the outreach of the Churches of the Western world. It is the out-going of a world-wide and supra-national fellowship, an out-going born of a common faith in Christ and of a common responsibility for an immense and unfinished task." Dr. Ranson's thesis was borne out in the programme. The three thousand or more of the American public were so remote from the platform that field-glasses came into use, but their acclamations, culminating from time to time in their rising spontaneously to their feet, showed that they were well within earshot, and that they responded with special cordiality to Asian or African voices—Dr. Niles, for example, from Ceylon, or Dr. Malik, the Lebanon Ambassador in Washington. A specially efficient loud-speaker outside the Hall enabled an overflow of the public to listen-in, lying on the grass and sipping their Coca-cola in the cool, and it was a memorable sight to watch these serried ranks of prostrate American men and women (the former perhaps predominating) entranced and moved by the African eloquence of Mrs. Kareefa-Smart and Mr. Dagadu. The former made the one reference of Evanston to Islam. "It is by no means evident that the traditional strongholds of Christianity will continue as Islam advances, or that pagans will respond more readily to the Mission of the Churches than to the efforts of Muslim marabouts. Islam advances through African initiation and direction, adapting and transforming religious and social customs, and causing relatively little strain in the ethical and social life of its converts."

In the context of the next three topics, the "talking-shop" critics must wilt. They relate to Social, International and Racial questions, and raise burning issues not in the irresponsible atmosphere of a College debating-society, but in the cut-and-thrust of argument between those responsibly engaged in grappling with concrete situations.

Take first the section on "The Responsible Society in a World Perspective". The phrase "Responsible Society" crept into the World Council's vocabulary at Amsterdam as convenient shorthand for a society "where freedom is the freedom of men who acknowledge responsibility to justice and public order and where those who hold political authority or economic power are responsible for its exercise to God and to the people whose welfare is affected by it". Evanston here builds on Amsterdam and on the Oxford Conference of 1937; in accepting Amsterdam's mysterious jargon it clarifies it by insisting that Responsible Society is not an alternative social or political system but a criterion by which we judge all existing social orders and at the same time a standard to guide us in the specific choices we have to make.

The composition of the Group who presented this Report guaranteed a "World Perspective", and a realistic approach to that "world economic and social inter-dependence which involves a new dimension in the task of creating a responsible society". It must be remembered that the Church's relation to the Welfare State, to the Communist-non-Communist tension, to the economically under-developed regions, was being hammered out by those who represented every shade of ideological pre-supposition and political development. "It was the confrontation

of our complacencies with the complacencies of others that revealed to us something of the truth about ourselves."

A like heterogeneity marked the International Group and lends unique weight to its report, "Christians in the Struggle for World Community". Here Evanston was dealing with a situation that had been fundamentally changed since Amsterdam by the hydrogen bomb, the Korean War, the revolution in China: How proclaim the Christian hope in so grave an hour? How fulfil the Church's mission of reconciliation? How live together in a divided world? "Certain it is that at Evanston there was achieved a two-way traffic in ideas and fellowship between Christians of East and West. Probably never before, in gatherings of this kind, had there been experienced such a depth of comradeship between Westerners, Asians and Africans. Sharing on the ecumenical level was seen to have meaning for mutuality on the cultural and political level."

The Assembly had under review the work of its Commission on International Affairs (a joint organ with the International Missionary Council), which under the leadership of Sir Kenneth Grubb and Professor Molde has established communication with informed leaders in intimate touch with the affairs of countries and Churches all over the world. As a result, the Churches, through them, are able to bring a witness and influence to bear at all strategic points—the United Nations, Government Departments, and the like. That the World Council is a force to be reckoned with may be assumed from the fact that within little more than a year its meetings have been addressed, at Lucknow by the Vice-President of the Republic and the Prime Minister of India, at Evanston by the President of the United States and the Secretary-General of the United Nations.

The Section on "The Church amid Racial and Ethnic Tensions" also had to deal with issues that had intensified in bitterness and danger since Amsterdam. Within the general question of "How to present the Christian Gospel so as to affect the deep springs of race prejudice"? there was the domestic problem of racial relationships within its own Church and Council membership.

Dr. Max Warren, a member of the Commission on Race, writing on the evening when the plenary session of the Assembly had sponsored Resolutions on racial tensions, recorded his conviction that:

"This has been a real triumph of the Ecumenical spirit, and marks a step forward. While it would be silly to imagine that a statement from 'Evanston' will produce quick results everywhere, yet the whole weight of Christian opinion as represented here is at least thrown in a certain direction. This is very much more than anyone had dared to hope as being possible on this subject. If 'Evanston' had done nothing else it would have been justified by this Report."

It must be remembered that taking part in the discussions which led up to this Report were South Africans of the Dutch Reformed Church, men of British race also from South Africa; there were Asians and Africans, —and Americans white and negro—Europeans, South Americans, and

men and women from the Middle East. "What was surprising," says Dr. Warren, "was not the very high level of ability, but the near-miraculous spirit of courtesy and restraint with which everyone spoke, even when they felt strongly and even when they were saying hard things. Here was a company handling the most emotionally-charged subject in the world to-day and doing it in the grace of our Lord Jesus Christ."

"The Christian in his Vocation," is the sub-title of a sixth Section's Report on the Laity. It was the Amsterdam Assembly that had spotlighted the role of the lay-membership of the Church: there had been many developments in the interval, such as the "Kirchentag" in Germany. Evanston carried the matter further, partly by its Section's study of the Christian understanding of the daily bread-winning work; of the layman's distinctive witness, in daily relationships, as a Christian; of the layman's responsibility in the life of the Church: but even more significantly by relating the reports of all the other Sections to the responsibilities of the un-ordained. Some of the Reports address to them specific questions or appeals: This is what we want you to think out: There is something dynamic here which will remain static till you have created a public opinion about it. This applies not only to the realm of thought. The World Council has vast practical commitments, in the cause, for example, of the world's forty million refugees—a cause movingly presented to the Assembly in Miss Janet Lacey's documentary drama, "By the Waters of Babylon".

The Correspondent of *Time* reported that "This Assembly seems to have reached more deeply and widely into Christian consciousness than any ecumenical meeting ever has. Right from the opening Service, when thousands milled around the lawns, and the great "Festival of Faith" at Chicago's Soldier's Field, when 30,000 had to be turned away (the arena only holding 120,000) the huge crowds attracted by this Assembly have surprised everyone. . . . While this Assembly has not neglected theology, it has certainly shown a very practical viewpoint in discussion and in drafting. In the old sixteenth-century English Prayer Book phrase, its messages are much more 'in a language understood of the people' than those of previous assemblies. A good work for God and this world is being done here."

In the Message of the Evanston Assembly to the Churches there is again a directness of approach to the rank and file of Christian congregations throughout the world, and a final battery of very searching questions is levelled at them. Do you . . . ? Does your Church . . . ? Does your congregation . . . ? Does its common life . . . ?

Was Evanston a success? is a question often put to returning delegates. Was it Monument or Milestone? The answer depends on the universality, unanimity and determination of the response to these questions. "We are not sufficient for these things. But Christ is sufficient. Therefore we say to you: Rejoice in Hope."

NEW CHALLENGES TO THE CHRISTIAN MISSION IN ASIA

By H. A. WITTENBACH*

WE have become accustomed in recent years to finding in Christian journals and in the programmes of Christian conferences, considerable attention being focused upon Communism, Nationalism and Secularism as the great modern challenges to the spread of the Christian Faith. Less attention has been given to the effect of these challenges upon the ancient religions of the East. I would venture to suggest that the most urgent need of to-day for those who are concerned in the missionary work of the Church is a new study of Islam, Hinduism and Buddhism. Too often is the impression given by our missionaries that these ancient religions have lost their power and that our main opponents are the new forces that have arisen to compete for the minds of men. In actual fact, and this was strongly brought home to me as I visited East Asia last winter, the old religions, far from being overshadowed, are assuming a place of increasing significance in the shaping of the New Asia.

BUDDHISM ON THE MARCH

As one's plane comes in to land at Rangoon, one's eye is caught by a great pagoda, newly constructed, on the outskirts of the city. Here is being held the Sixth Buddhist Council, which will last for two years, concluding on the day of the full moon of May, 1956, the 2,500th anniversary of what might be called the assumption of Buddha. Great developments have been taking place in the Buddhist religion of recent years. It is generally known that Buddhism has virtually disappeared from India, the land of its birth. Its early division into two widely differing sects is also known: Theravada Buddhism being predominant in Ceylon and South-east Asia and Mahayana Buddhism in China and Japan. There are many other sects of Buddhism within these two main divisions, the Japan Christian Year Book for 1953 estimating 257 sects of Buddhism in Japan alone. A serious attempt is now being made to reconcile these sects and to show that Buddhism is in fact one faith within which these different groups possess a common unity. The resemblance of this new concept of World Buddhism to the Christian Ecumenical Movement is striking—as is the Assembly of the Sixth Council in the same year as the Second Congress of the World Council of Churches.

In 1950, Dr. Malalesekera, Professor of Pali in the University of Ceylon, founded the World Fellowship of Buddhists, which met under his leadership in that year in Ceylon. In an attempt to show that the old division had been healed, the Second Congress of the World Fellowship of Buddhists was held in Japan in 1952. The Third Congress is

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being held in Burma concurrently with the Sixth Buddhist Council. In Hiroshima, which the Japanese seek to have recognized as "The Peace Centre of the World," a new pagoda is planned, which will be called "The Second World Peace Pagoda"—the First World Peace Pagoda is the new one at Rangoon. In this will be housed sacred relics of Buddha presented by the Buddhists of Ceylon to the Buddhists of Japan.

Buddhism is already the "established" religion of Ceylon and of Siam. It is the predominant religion of Burma and is widespread in Japan, China and Indonesia, and among the Chinese in Hong Kong, Singapore, Malaya and other lands of South-east Asia. The aim of its leaders is to proclaim Buddhism as the religion of peace for the world. Again the parallel with the Evanston theme—"Christ, the Hope of the World"—is significant. A Buddhist university in the shadow of the World Peace Pagoda at Rangoon is planned, and already a missionary training college is in operation, where Buddhist monks are studying English and Hindi, and where the Buddhist scriptures are being revised and translated into those and other languages. Buddhism is already making converts in India, and I was told in Japan that from that country alone more than 130 monks were working as missionaries in Canada, the United States and in South America. In Osaka I saw a large Buddhist kindergarten school, and everywhere are being established Buddhist "Sunday Schools" and youth groups, known as the Young Men's Buddhist Association, with similar programmes to the Y.M.C.A. I have not come across a Y.W.B.A. yet, but presumably these also exist.

ISLAM

From its inception, Islam has been an outgoing religion. In the one hundred years following the Prophet's capture of Mecca in A.D. 632, the Mohammedan armies overran Persia, Syria, Egypt, North Africa, and swept through Spain into France, their advance only being stayed by their overwhelming defeat at the Battle of Tours in A.D. 732. For the next few centuries internal struggles for power checked their aggression, but Arab traders continued to carry their faith far and wide. A Moslem community existed in Canton, in South China, in the eighth century. In the same century Islam first appeared in India. During these early centuries Arab culture reached a very high level and there was a tolerant attitude towards other peoples and other faiths. Trouble arose when the Saracens were defeated by the Seljuk Turks, a Tartar race, in the eleventh century. It was the ill-treatment by these fanatical Turks of Christian pilgrims to the Holy Land that precipitated the Crusades. These wars between Christian and Mohammedan have left a bitter feeling of antagonism that continues to this day.

Islam was the predominant religion of Asia throughout the Middle Ages, practically destroying the Nestorian Christianity that had spread so widely in earlier centuries. We find a Muslim dynasty in Delhi in the twelfth century, a strong Moslem community in Yunnan, in West China, in the thirteenth century. This latter was probably introduced in the time of the Mongol Empire, for the Mongols employed

many Arab soldiers of fortune in their armies. It was Arab traders who, by the fourteenth century, had introduced the religion of the Prophet into Malaya and Indonesia.

The significant aspect of Islam is that it has been spread so widely, not so much by organized effort as by the witness to their faith of traders and merchants. It is true that, where they have exercised political control, Moslems have often imposed their faith at the point of the sword. That is unfortunately equally true of some of the early Spanish missionaries of the Cross. It was Arab slave raiders that ravaged so many of the villages of Africa, both East and West. But the Christian nations also participated to no small degree in the inhuman trade in slaves. Yet to-day Islam is still spreading rapidly in East and West Africa by the missionary zeal of merchants and traders.

HINDUISM

Of Hinduism I am not competent to write. The main problem in any study of Hinduism is the unbelievable confusion and colossal superstition with which it is surrounded. This is due to the fact that Hinduism is not one religion but many. Within the Upanishad literature, especially as interpreted by Sankara, there is to be found a genuine monastic idea of a supra-personal all-embracing God. But the Hindu regards it as impossible for man to know God in His totality. With that belief the Christian will find himself in agreement. The Hindu worships God in some of His many manifestations, and that opens the way to the existence of animism and a whole pantheon of gods. He refuses to believe in any special revelation by God of Himself. In fact, Hinduism is essentially syncretistic. In its search for the Unknowable God it welcomes all conceptions or interpretations of God. At first glance, therefore, one would expect Hinduism to be the most tolerant of religions. In fact, however, it is the most intolerant for, by its basic assumption of God as unknowable, it cannot accept any faith which claims possession of absolute truth. Mahatma Gandhi could, with perfect consistency, love and respect Jesus Christ and pray to Him as One who revealed the truth of God. He could not accept Jesus Christ as *the* revelation of God. This aspect of Hinduism is most important. The strict Hindu can never be tolerant of Christianity, which claims to be the true faith, or of the Christian, who demands the right to proclaim Jesus Christ as the only Way of man to God.

NEW THOUGHT AND OLD RELIGIONS

During the past century and more, the ancient religions of Asia have felt, to an increasing extent, the impact of a world of new ideas. The scientific interpretation of natural events has been particularly disturbing. The geological survey of Japan reveals facts far from consistent with the traditional story of the origin of that land—that Izanagi and Izanami, standing on the bridge of heaven, thrust a spear into the ocean, the drops of water falling from which solidified to form an island; and that these two divinities brought forth the other islands that now form the island kingdom of Japan. The eclipse of the sun is no longer the result of an attempt by an evil dragon to devour the god of light. The

coming of science has engendered a feeling of scepticism in many educated people, though one often encounters a type of dualism, such as is seen in the schoolmaster who accurately explains to his class the movements of the heavenly bodies and yet joins with them and the people around in beating drums and letting off fire crackers to scare away the dragon at the time of an eclipse.

Even more disturbing has been the advent of scientific medicine. Diseases attributed to the malevolence of evil spirits or the wrath of the gods have been shown to result from demonstrable natural causes, and their treatment or prevention is seen to be in scientific rather than in religious observance. The miracles of healing performed by the Christian medical missionary, for he has everywhere been the pioneer of modern scientific medicine, have challenged long-accepted ideas. For the Moslem, suffering or disease is the will of Allah. For the Buddhist, all misfortune has been the outworking of divine retribution for misdeeds committed in an earlier incarnation.

Again, the emancipation of women, once more the direct result of Western, and particularly Christian, ideas, has challenged the ancient East. Christian missionaries have been the pioneers in the education of girls. Women are no longer willing to be slaves and chattels, existing solely for the pleasure and the service of men. Child marriage has been abandoned in India and the practice of *suttee*, the immolation of the Hindu woman on the funeral pyre of her late husband. Eighty per cent. of the nurses in India are women trained in Christian hospitals. Mrs. Pandit is an outstanding example of the "new women", having just completed her term of office as President of the United Nations Assembly.

The break up of the family as a unit has also created tensions in old habits of thought. Although in Buddhism the aim has been the salvation of the individual by the emancipation from desire, the Buddhist religion has been largely a communal religion. In both China and Japan it has absorbed into itself the ancient ancestor worship. But it has been a characteristic of almost every Eastern land that the social unit is the clan. Because the individual has no separate existence apart from the family, it has been the family that has arranged marriages for its younger members. The family has carried responsibility for the aged or the weak or the incompetent. So, too, the member of a family who secured high office was responsible for finding positions within his department for other members of the family. Nepotism, regarded in the West as dishonest, in the East is a sign of family loyalty. But the demands of education and of employment have of recent years carried children far from the ancestral home. Young people now want to choose their own marriage partners and to live their own lives far from the restraints and disciplines of the larger family.

SOCIAL CHANGE

There are even greater challenges to old traditions than the ones already mentioned, which have been largely of a limited nature. There is, for example, the new demand on the part of the poor and the oppressed for social justice. Christianity has brought a new hope to the outcastes of India, bringing to them education, self-respect and a way of emanci-

pation from servitude. The championing of their cause by Mahatma Gandhi was one of his major contributions to the New India. But the widespread poverty of the peasantry of the East is still a major problem. Land reform, a leading feature of the Communist platform, is a pressing need. But any system of land distribution is likely to give but temporary relief under the pressure of rapidly increasing population. Improved medical services and the control of epidemics have decreased infant mortality and extended the span of life, without making any corresponding change in the birth rate. It is significant that in an India which, on religious grounds, refuses to destroy life of any kind, birth control is being widely advocated. Government is also taking action to reduce the number of monkeys, whose depredations are estimated to be the equivalent of food for twenty million people a year. In Calcutta recently, regardless of public disquiet, many cows, despite the veneration in which they are held, have been destroyed by Government. In such ways do religious ideas have to give way before stern necessity. It is another religious prejudice that is one reason for the great disparity between the productivity of the soil in rural China and in rural India. This is the Indian refusal to use human excreta as manure. The use of cow-dung for fuel in village India is another way in which the soil is impoverished and a cause of the absence of grass fuel.

The recognition on the part of many educated people that religious convictions have been obstacles to social and economic developments has led to a growth of secularism. The establishment of the New India as a secular state has stirred the religious leaders to a new consideration of their beliefs. All governments see secularism as a stepping stone to Communism, of which they are genuinely afraid. President Nehru has thus been at pains to point out that in calling India a secular state it is not intended to imply that religion is discouraged but rather that free play is given to all religions. Similarly, President Sukarno, while emphasising that Indonesia is a national rather than an Islamic state, stated explicitly, in a recent speech, that Indonesian nationalism is not anti-religious. The problem of the old religions of Asia is to find a new statement of their fundamental beliefs which does not conflict with modern scientific thought, and a new sense of religious community that will be compatible with an increasingly urbanized and industrial, as distinct from a rural, civilization. An other-worldly religion of withdrawal and escape has little appeal for modern youth. The old sanctions are crumbling with the splintering of family life. For some a new passion for social justice is causing them to look to the Communist answer. For others the realization that money is the key to security and happiness is leading to dishonesty that threatens the whole structure of government.

The old faiths, whatever their defects, were communal religions, affecting the whole life of their adherents, giving them their standards of values, determining their relationships with others, providing a sense of belonging and often guiding them in details of their daily conduct. In every country to-day there is a group of conservative leaders, who would restore the old traditions and return to the old paths. In every country there is also a radical group that would scrap the old and discredited faiths, that are regarded as obstacles to the new Utopias.

Between these are the important leaders who seek the renaissance of the old faiths. Which of these groups will emerge victorious in the struggle? The Christian Church needs to be aware of these internal conflicts in the East.

NATIONALISM

Nationalism in the East has been born of the struggle against Western domination, both political and economic. Political freedom has now been achieved, but the new nations face social and economic problems that are terrifying in their immensity. Some of those economic problems are the direct result of Western colonialism. The Western nations saw in the lands of the East the sources of raw materials and the markets for the products of their factories, and did little to encourage the development of their colonies as economic units. Thus, every newly established nation in Asia faces the task of industrialization and lacks the necessary capital and the technically qualified people for this task. The attainment of political independence, therefore, has brought with it a feeling of resentment at the superior economic standards of the peoples of the West, which are in no small measure the results of centuries of colonial exploitation. This is a hard saying, and like all generalizations, not wholly true. But it is what is widely believed in Asia. One result is that, while the people of Asia are determined, for the most part, to adopt certain features of Western culture which appear desirable, they tend to reject the bases of Western civilization. In other words, Asia is attempting to create an amalgam of a utilitarian selection of the best of her own traditions and what she conceives to be the best of Western civilization. Here is the real problem of Asia to-day. Just as Shintoism was stressed in Japan as the basis of Japanese patriotism, so we have Islamic nationalism in Pakistan and Indonesia and amongst the Malays in Malaya, Buddhist nationalism in Ceylon, Burma and Siam. For the Christian Church in each of these countries this poses a critical problem. Already in Pakistan there is the demand that the Quran be taught to all Moslem students, even those studying in Christian schools. In India, despite the inclusion in the Constitution of a clause permitting men to profess and propagate their faith, no matter what that faith may be, Christian evangelism is being increasingly opposed on the grounds that each new Christian means one less Hindu. Mr. Nehru's statement that the "secular" state means, "free play for all religions, subject only to their not interfering with each other", might give the same impression.

What should make the Christian Churches of the West furiously to think is their failure to present Christianity as an integral whole. Asia, for the most part, has accepted the principle of democracy without recognizing that the only basis for democracy is the Christian conception of the equality of all men in the sight of God. Asia is ready to accept the externals of Western civilization, our machinery, our social and medical services, but would question the value of the only true basis of the Western way of life, the religion of Jesus Christ. The fault lies not with Asia but with us. Many people in Asia appreciate much of the teaching of Christianity. There is no Asian religion which has not already been largely influenced by Christian teaching and ideals. But they will accept Christianity only as a religion among other religions.

THE CHRISTIAN CHURCH IN THE NEW ASIA

In the light of the above considerations, there would seem to be four outstanding tasks for the Christian Church :

First, there is need for a serious study of the main religions of Asia. For many years there has been special research into Islam in such places as the Henry Martyn School of Islamics. There should be similar centres for the systematic study of Hinduism and Buddhism. The most marked deficiency in the ranks of Christian leaders to-day, whether Asian or European, is in men of scholarship qualified and free to carry on intensive study of the ancient faiths, and especially of the modern developments in thought in these religions of Asia. The comparatively short service that so many modern missionaries give militates against the acquirement of the specialized knowledge and wide experience that are necessary for such study. Where, for example, is the successor to Dr. Karl Reichelt in the field of Buddhism? Here is a place where the Ecumenical Movement might make a vital contribution to the Asian Churches. In every church in Asia there should be acknowledged experts, set aside for this intensive study and research, and for meeting with the leaders of the main religions for conversation and discussion.

Secondly, there is need for careful consideration of why Christianity, in origin an Eastern religion, is still regarded as a Western importation into Asian lands. Why has the Church not yet become indigenous in Asia? The question asked recently by Mr. C. P. Mathew, an Indian M.P., of the Secretary of the National Christian Council of India is a pertinent one: "If a leading non-Christian visitor were to come to the N.C.C. Headquarters, will he see anything 'national' here?"

Thirdly, there is need to consider to what extent the Church in any Asian country has really concerned itself with the whole man. It is true the Christian Church has a noble record of teaching and healing, of uplifting the outcastes, of social services through work for the blind, the orphaned, the sufferer from leprosy. How far have we taught people to see their responsibilities as citizens of their own country and to go into public life with a sense of vocation? We have helped to stamp out disease but have we considered the effects of the resultant over-population? We have worked for the improvement of farming methods, but have we taught the Church to challenge the feudal landlord system? Have we experimented with co-operatives to better the economic conditions of the poor and relieve them of the exactions of the middle men? For the missionary perhaps, these activities would have been out of place; but has the missionary tried to show the Indian Christian such things as part of his Christian responsibility? Is it too late to start now?

And finally, the situation in Asia to-day calls us to a new spirit of repentance. So many of the problems of our friends in the churches of Asia are the result of our failure to make our Western civilization truly Christian. We expect them to stand up to the forces of secularism, nationalism and materialism, who have done so little ourselves to challenge these evils within our own country. The Christian of the East is suffering for the lack of Christianity in the West.

Yet East and West are both alike in the hands of God. The problems

are due to the sinful self-will and spiritual blindness of man. The answer to the problem lies, for East and West, in a new surrender of ourselves to God; a new and deeper readiness both to hear and to obey the calling of the Holy Spirit. In a world that is becoming increasingly nationalistic there is yet an opportunity for the Church to stand out as the true classless, inter-racial and international community. The world may refuse to listen to our profession that in our Christian religion there is the supreme revelation of the truth of God; but when we who call ourselves Christians are, by the Grace of God, living as children of God, then, and then only, will there be the chance that men, seeing our good works, will be ready to glorify our Father, which is in heaven.

BOOKS ON SOUTH AFRICA

With South Africa so much in the forefront of Christian concern as well as world attention, our readers may appreciate a reminder of some of the outstanding publications of recent date which will help the better understanding of the issues involved and particularly of the responsibility and work of the Church.

The Peoples and Policies of South Africa: Leo Marquard (O.U.P., 16s.).

South Africa in a Changing World: E. H. Brookes (O.U.P., 12s. 6d.).

Racialism in South Africa: The Voice of the Church (South African Church Institute, 6d.).

South Africa: What of the Church? E. W. Grant (E.H.P., 1s.).

Visit to the South African Churches: W. A. Visser 't Hooft (B.C.C., 1s.).

The S.C.M. Press has recently published a book by the Rev. S. B. Jackman, at 9s. 6d., entitled "*The Numbered Days*", which puts the situation in South Africa to-day in the context of the Christian Faith as revealed in the Bible, and does this cogently with the spiritual issues involved clearly stated.

WORLD CHRISTIAN BOOKS

Since our last issue the series of "World Christian Books" has been launched with the first two publications—"The Christians' God" by Bishop Stephen Neill, and "*Christian Giving*" by the late Bishop Azariah of Dornakal (with a memoir of the Bishop).

The next in the series will be "*The Christian as Citizen*" by Professor John C. Bennett, "*Studying the Bible To-day*" by the Rev. D. T. Niles, and "*Religion and Science*" by Canon Charles Raven.

They are published at 2s. each by the Lutterworth Press on behalf of World Christian Books. Each is of about 25,000 words, by authors of an international range. These books are planned for adaptation and translation into other languages and will appear quarterly.

Simply but effectively written, they are as suitable for study and discussion in the field of religious education in this country as overseas, where they will certainly meet the needs of many of the indigenous ministry for basic books incorporating the most recent thinking and research.

WORSHIP IN THE ANGLICAN COMMUNION¹

By R. F. HETTLINGER*

A STORY is told—based, I believe, on fact—about the visit of the Bishop to a remote country Church somewhere in Africa to take a Confirmation. The congregation were poor, and the Church possessed no proper episcopal throne. For the occasion a temporary seat was constructed, but, the Bishop being a man of weight, it proved unequal to the task and at the end of the laying-on-of-hands suddenly deposited its occupant on the floor. The Bishop picked himself up with as much dignity as he could muster, and continued with the service—noting with pleasure that the congregation showed no signs of irreverent amusement at the incident. Later, in the vestry, he congratulated the Priest-in-charge on the seriousness and discipline of his flock—only to receive the disarming reply: “Well, my Lord, you see the fact is that they thought it was all part of the ritual”. This story illustrates the adaptability of Anglican worship in somewhat unusual circumstances; but our experience at St. Augustine’s goes to show that variations from the traditional English pattern of Sunday worship hardly less striking than this do occur both intentionally and regularly. The persistent tendency among English churchpeople to ignore or minimize the variations already existing in Anglican worship and to speak of “the Prayer Book” as if an identical form were in use throughout the world-wide Communion ignores the facts.

Quite apart from the difference of language, a visitor from England would find the worship of other Provinces often very strange. If you attended a Harvest Thanksgiving in Nigeria you might be confronted with the spectacle—surely shocking to ecclesiastical “Aunt Ednas”—of members of the congregation dancing up the aisles to present their offerings.² You might find that reverence was expressed neither by bowing the head nor by genuflecting, but by prostration with the forehead touching the ground. In the neighbouring diocese of Accra in the Gold Coast the surplice of the Priest might be decorated with elephants worked in lace, and the visitor might be started at the explosion of a gun instead of the ringing of a sanctus bell—this being the traditional acknowledgement of the royal presence. In the diocese of the Upper Nile, further east, it is the custom at Confirmations for the candidates to compose and sing their own special hymn of thanksgiving and dedication—a custom which might well contravene the standards of the School of English Church Music.

In the Churches of Ceylon you would notice an unfamiliar symbol in the decoration—a cross rising from a lily (the traditional emblem of purity) instead of the western crucifix. It was a priest-student from Ceylon, incidentally, who in summing up his impressions of Church life

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in this country, after a year's residence, declared that the worst disease from which the Church of England suffers is eleven o'clock mattins. Even in countries with closer cultural links with our own, changes in social organization have produced distinctive patterns of Sunday worship. In the United States, for example, it is almost unknown, except in Churches of the most extreme "Catholic" tradition for the psalms or responses to be sung at Mattins: and Evensong as a Sunday public service has well-nigh died out. In Canada, on the other hand, you will find that Churches of strong Protestant emphasis substitute a partly choral celebration for Mattins at eleven o'clock on one or two Sundays in the month.

Many of these local developments naturally do not impinge directly upon the worship of St. Augustine's. Nobody has yet let off a cannon in the middle of a Eucharist! We have also suffered from time to time as a result of American inexperience with the ferial responses! But, more significantly, individuals have had their personal awakenings to what goes on in other parts of the Communion. Soon after I arrived I found myself in no little confusion acting as deacon to an Indian Priest who was following a most elaborate ritual,³ and when an East African Bishop celebrated from the North End wearing surplice and scarf, several priest-students declared that they had never witnessed such a practice before.

Without doubt the most striking experience we have had in this connection has been the celebration of the Eucharist according to the alternative order of "A Liturgy for India" in the proposed Prayer Book of the Church of India, Pakistan, Burma and Ceylon. This rite, which has been used for several years in the diocese of Bombay, has now been provisionally authorised for use throughout the Province, although it will not receive full authority for some years.⁴ Its very presence in an official Prayer Book strikingly illustrates the fallacy of speaking as if all the liturgies of the Anglican Communion had a common structure or ethos. For this is a revision of the ancient fourth century Liturgy of St. James, with little that is distinctively Anglican or even Western in its form. The service takes a long time and the congregation stands throughout except for the Old Testament lesson, the Epistle, and the Intercession. The Deacon plays a considerable part in leading the prayers of the people, although the absence of the traditional eastern screen is assumed. The Catechumens are dismissed after the offertory, together with all unbaptized and excommunicate persons—the latter category, incidentally being far more generally recognized than in western countries. The whole effect of the Liturgy for India is to transpose the participant out of time into the eternal sphere, and while this type of liturgy would hardly appeal to the westerner as regular fare, nobody who has taken part in it can fail to be aware of the presence of God and to recognize the spirit of true worship.

Besides this unique service, we have used in our Chapel the revisions or proposed revisions of many other branches of our Communion. Most of these have behind them a long series of earlier changes. For example, the proposed new American rite will be a revision of one approved in 1928, which has an ancestry running back to 1789, with

significant modifications in 1892. In the process of development there has been a widespread borrowing of ideas from other revisions within the Anglican Communion. The proposed American order follows 1549 in its placing of the Gloria in excelsis, the Church of South India in its rearrangement of the sequence of Confession—Absolution—Comfortable Words, so that the Comfortable Words precede the Absolution, the Indian revision of 1951 in its reference to the heavenly altar in the Consecration Prayer, the Scottish liturgy (which largely influenced its ancestor of 1789) in placing the Fraction immediately before Communion, Ceylon in the position of the Benedictus, and 1662 in the proposed “bidding to Communion.”⁵ No one liturgy has exercised a controlling influence in the Anglican Communion, but nevertheless there emerges a certain general pattern in the revisions, which can be briefly outlined :

1. Several Churches are placing the penitential material at the beginning of the Eucharist or proposing a separate service of examination for use on a day previous to the Celebration.

The Ceylon liturgy (1938) placed the Confession and Absolution between the opening Collect for Purity and the Kyries, with the intention of providing an unbroken theme of thanksgiving through the Eucharist proper. The same feeling that to intrude the note of confession into the centre of the service breaks into the continuity of thought has prompted the Japanese revisers to provide a Penitential Preparation which may be used either on the previous night or immediately before the Celebration, and in the latter case to permit the omission of the Confession and Absolution in the service proper. The American Liturgical Commission, while dissenting from the view that “the relative minor theme of our own unworthiness” is out of place in its traditional Anglican position,⁶ propose that a preparation which includes the Decalogue, Confession and Absolution should be used on a day preceding the Celebration.

2. The exaggerated emphasis upon the financial element in the Offertory is corrected and the significance of the oblation of bread and wine is brought out.

The Canadian revision has omitted nine out of the twenty offertory sentences of 1662, and the first two now proposed are : “Offer unto God thanksgiving and pay thy vows unto the most High,” and “They came every one whose heart stirred him, us and every one whom his spirit made willing, and they brought the Lord’s offering”. This order now definitely requires that the bread and wine be presented (as well as placed) “upon the Lord’s Table”, and provides a suitable presentation sentence. In the proposed Indian order for the Holy Eucharist (to be distinguished from “A Liturgy for India”) a rubric suggests that on Sundays and Feast Days the bread and wine shall be brought forward from the midst of the congregation by two laypeople—a procedure we have adopted in our Chapel, in addition to the excellent American practice of having the whole congregation remain standing until the offertory is complete.

3. The Prayer for the Church has been improved and made both more inclusive and relevant.

On the whole the 1928 form has guided the Church at this point, but the American proposal is considerably shorter than any others, and the Bidding Prayer or the Litany are permitted as alternatives. The Ceylon and Indian books provide special litany forms of the Intercession, as one means of maintaining the attention of the congregation in what the American Liturgical Commission calls "the least vital, incisive and stirring form of General Intercession in the Prayer Book"⁷. With the single exception of the Canadian Church, every revision contains a prayer for the faithful departed, but Fr. Palmer, S.S.J.E., has pointed out that "there is a considerable body of communicants in the Canadian Church which cannot conscientiously use such prayers"⁸. The American revisers, in somewhat traditional ignorance of their nearest Anglican neighbours,⁹ declare that no branch of the Anglican Communion is now subject to the "Puritan tyranny" of objection to prayers for the dead,¹⁰ and propose the somewhat remarkable intercession "Grant them thy peace in the land of the living"¹¹.

4. The Prayer of Consecration has been improved by the addition of a eucharistic introduction, Anamnesis and Epiclesis (or Invocation).

In every case the connection between the Sanctus and the Prayer of Consecration has been strengthened by the removal of the Prayer of Humble Access to another position, and the addition of thanksgiving for our Redemption. In many cases a reference to the Incarnation is included, and the Ceylon liturgy has borrowed the form from the liturgy of St. James, which begins with adoration of the Holy Trinity and goes on to thank God for the Creation, the Law, the Prophets and the Incarnation before speaking of the Passion. The form of Anamnesis is in most instances that of 1549, with its reference to the memorial of the Passion, Resurrection and Ascension which "we thy humble servants do celebrate and make here before Thy Divine Majesty, with these thy holy gifts". But the Canadian revisers propose an Anamnesis which is clearly intended to be acceptable to all groups within the Church:

"Wherefore, O Lord and heavenly Father, in union with all thy holy Church, we do this in remembrance of Him who died and rose again, and ever liveth to make intercession for us, presenting unto thy divine Majesty this our thankoffering and service, through the merits and mediation of thy beloved Son, Jesus Christ our Lord."

The form of Epiclesis, except in the American book, is in accordance with the spirit, if not the letter of the earliest liturgies. The Indian form, which asks God

"to send down thy holy and life-giving Spirit upon us and these thy gifts, that they may be unto us the Body and Blood of thy most dearly beloved Son"

is typical. It is interesting to note that the "receptionist" emphasis of this prayer is derived from the *Quam Oblationem* of the Roman Canon.

5. Finally, all revisions except the Canadian transfer the Prayer of Oblation and the Lord's Prayer from its position in 1662 following the Communion of the people to the 1549 position preceding Communion. I shall say something about this point at the end of this paper.

Such, then, are the major general trends in Anglican revisions of the Communion Office. They represent definite common tendencies. But they do not amount to anything like a unified rite. While most of these liturgies contain the same component parts, none of them has them in the same order or in the same words as any other. Among the revisions at present under consideration there is none which does not have at least one element of the service in a position unique to itself.¹² The Gloria may be at the end or at the beginning of the service, the Pax before the Sursum Corda or after the Lord's Prayer. The Fraction may be within the recital of the words of institution or before the Pax. The Confession may come in any one of four different places, as may the prayer of Humble Access. The Benedictus may be after the Sanctus or after the Pax. The Agnus Dei may either follow or precede the Prayer of Humble Access. If an English layman attended a celebration according to the proposed American rite, he would soon be hopelessly lost in the Confession, which has been greatly shortened and simplified. If he took part in the present Scottish Liturgy, he would be astonished to find the Prayer for the Church, Confession, Absolution and Comfortable Words all placed after the Consecration. If he could understand the language of Ceylon and there received the Communion he would hear words of administration taken from the fourth century Apostolic Constitutions: "The Body of Christ the Bread of Life: the Blood of Christ the Chalice of Life". When these facts are considered in conjunction with the use of different languages and the existence of the Liturgy for India, it is clear that we cannot speak of "the Anglican Prayer Book" in any sense similar to that in which, for example, the Roman Church can claim to have a unified form of worship.

This differentiation in liturgy does raise serious questions for the unity of the Anglican Communion. The Lambeth Conference of 1878, while recognizing the need of providing "Books of Common Prayer for converts from heathenism, suitable to the special wants of various countries," discouraged any but the minimal deviations from the traditional form. The Conference of 1908 spoke of "the educative value of the Book of Common Prayer and the importance of retaining it as a bond of union and standard of devotion". There are those to-day who see in the multiplication of different rites a threat to Anglican unity. But this seems to me both unrealistic and pessimistic. It is unrealistic because as a matter of fact the independence of the different branches of our Church has made it clear that people of other races are not satisfied with our method of worship. It is unrealistic because we now know that primitive worship varied greatly from place to place, and our conception of Christian unity does not require—indeed, it positively denies—the imposition of one form of worship upon the whole Church. It is unrealistic because if the Anglican Communion is to play its part in the

reunion of Christendom we have to be ready to acknowledge the value of different types of worship: and the acceptance of variety within Anglicanism is the best preparation for our fulfilment of that vocation. But it is also unnecessarily pessimistic to bewail the development of diversity, because the lack of liturgical uniformity is not the same thing as the lack of a standard of worship. I believe that revisions in accordance with local ethos and circumstances are to be welcomed wholeheartedly, so long as they are undertaken, in the words of the Lambeth Conference of 1948 (Resolution 78a) "in accordance with the doctrine and accepted liturgical worship of the Anglican Communion". What this standard is, and to what extent the current revisions conform to it, I hope to consider in the second part of this paper.

(To be continued)

¹ This paper was originally delivered at a conference for Theological Students organized by the Overseas Council of the Church Assembly in September, 1954. The author there made it clear that his qualifications for dealing with the subject relate to the second half of the title. He makes no claim to expert knowledge of the history or theology of worship other than that provided by a general training and natural interest in the subject, quickened and to some extent informed by participation in and discussion of the various liturgies used at St. Augustine's.

² Information in this paragraph has largely been gathered at second-hand from priest-students representing the countries named. It is recognized that the practices mentioned are by no means everywhere accepted in the dioceses referred to.

³ The celebrant is free at the daily Celebrations in the College Chapel to use any rite authorized in his home Province.

⁴ It must be remembered that revisions of the Prayer Book at present proposed or authorized for use in different Provinces may not be finally accepted without considerable amendment. Nevertheless, they do represent the work of official commissions and indicate the likely course of revision.

⁵ The American proposals are based upon the explicit principle of "a better utilization of existing Anglican material, duly adopted and tested in practice in the Prayer Books of other branches of our Church."—*Prayer Book Studies*, IV, p. 133. (This report of the Standing Liturgical Commission of the American Church, which includes the text of the proposed revision, is published by The Church Pension Fund, 281, Fourth Avenue, New York 10, N.Y.).

⁶ *Prayer Book Studies*, IV, pp. 189-191.

⁷ *Prayer Book Studies*, IV, p. 206.

⁸ *The Canadian Churchman*, January, 1953.

⁹ On another occasion the authors of *Prayer Book Studies*, IV, made a generalization about "All the Anglican revisions" in respect of the position of the Lord's Prayer which is incorrect as regards the Canadian Revision of 1918 (p. 273). The extent of their acquaintance with the Canadian Prayer Book is evidenced by the fact that they give its date as 1921 on p. 155 and as 1922 on p. 230.

¹⁰ *Prayer Book Studies*, p. 217.

¹¹ That the eschatology of the American Commission is not yet affected by recent discussions of Biblical theology is further indicated in the form of the Proper Preface for All Saints, which apparently accepts the medieval idea that the *present* blessedness of the Saints is the "glorious pledge of the hope of our calling," and makes no mention of the resurrection either of Christ or of the Saints at the Last Day.

¹² I have not, unfortunately, been able to obtain a copy of the revised South African Prayer Book in time to include it in this study.

INTERNATIONAL VACATION COURSES FOR THE CLERGY AT ST. AUGUSTINE'S, CANTERBURY

THE CENTRAL COLLEGE OF THE ANGLICAN COMMUNION

The report of the Minneapolis Congress draws attention to the value of this College as a means of strengthening world-wide fellowship within the Anglican Communion, but it is difficult for many clergy to spend a full term in residence. In order to enable larger numbers to share in the unique opportunities which the Central College offers, the experiment was made this summer of arranging a series of short vacation courses. This description by one participant indicates the success of the arrangement.

"It was very good to have our minds stirred by expert theologians. The value of the instruction was enhanced by the company with which we shared it. English, Nigerians, Indians, Americans worshipped and talked and ate together. In this common life we gained a new understanding of the range and vigour of our Church, an understanding hard to realize in a parish. It has been an invigorating experience. A parish priest will come back not only mentally stimulated, but spiritually refreshed and encouraged."

The vacation courses will be repeated in the summer of 1955. Three separate sessions will be held, each starting on a Monday evening and ending after breakfast on the next Saturday but one—thus necessitating only one Sunday's absence from the parish: July 11-23; July 25-August 6; August 8-20.

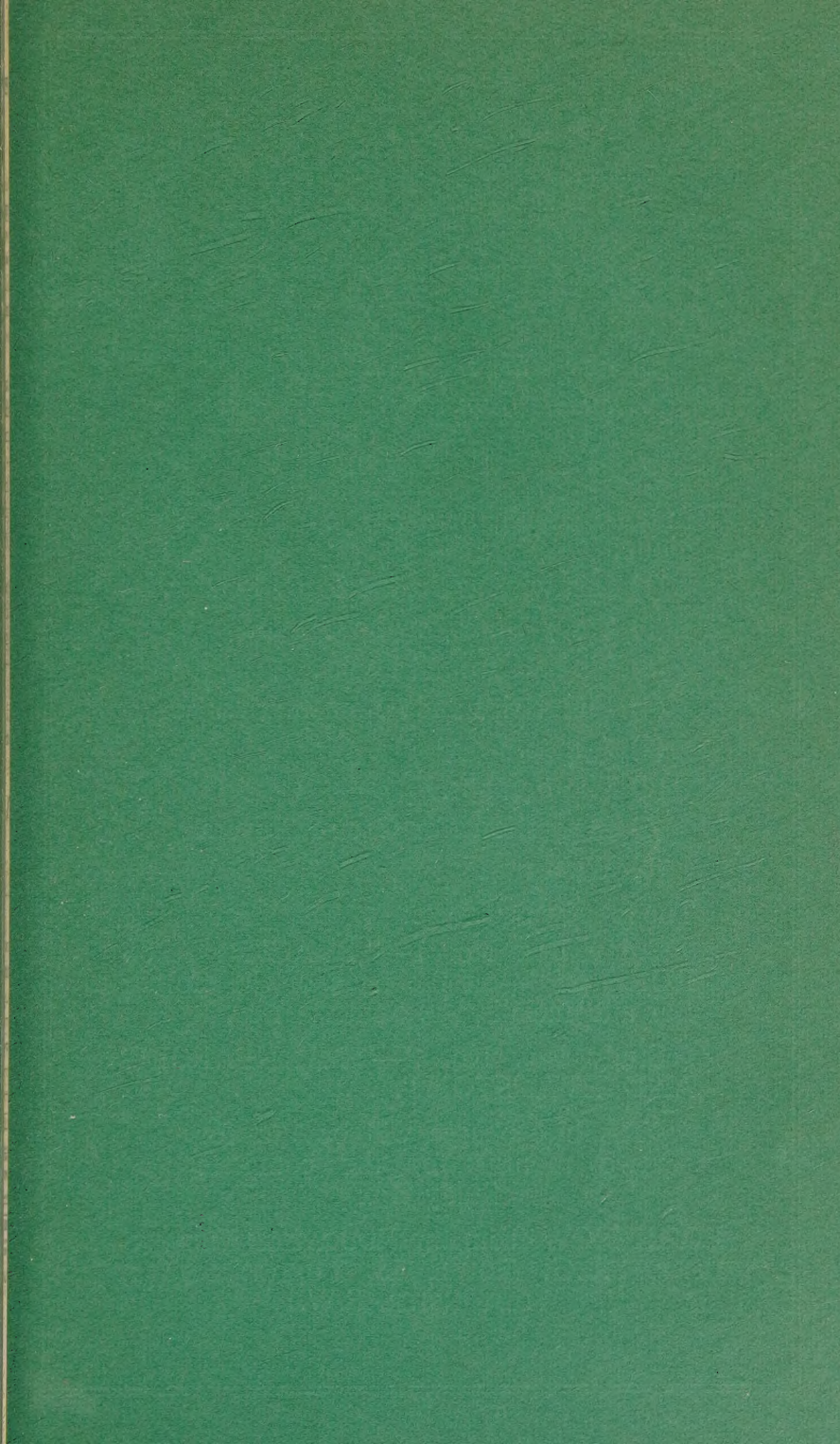
Lecturers will include Canon C. K. Sansbury (Warden), Dr. E. R. Fairweather (Toronto), Dr. W. E. Kan (Tokyo), Dr. Pierson Parker (New York), Dr. J. A. T. Robinson (Cambridge), Dr. R. H. L. Slater, (Montreal) and the Fellows of the College.

Full details may be had from: The Secretary of the Summer Courses, St. Augustine's College, Canterbury, Kent.

THE ANGLICAN CHURCH IN NEW JERSEY. By Nelson R. Burr, Philadelphia. The Church Historical Society. \$ 10.

Students of American Church History will be deeply indebted to Dr. Burr for this detailed and authoritative account of the Church in New Jersey: its foundation, its growth, its tribulations under the Revolution, its leading share in the revival that followed. New Jersey was a Quaker stronghold, but there George Keith began his break-away, there he and John Talbot spent much effort when they came to survey the Colonies for the newly-born S.P.G., and Talbot stayed on to give life service in Burlington.. The history of each parish is given, with biographies of all the clergy who served in them up to 1790—among them such famous names as Edward Vaughan, Thomas Thompson, and Thomas Bradbury Chandler. But even more valuable are the studies of many aspects of the Church's life and work in those early days; it would be hard to find a fuller picture of what it was to be an S.P.G. missionary in America: the broad impression is of faithful work done amid great difficulties.

H.P.T.



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